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A view of the Constitution of the Church of Scotland, abridged from the second part of Dr. Hill's Theological Institutes.

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THE government of the Church of Scotland, as established by law, is Presbyterian. Her ministers, among whom there exists a perfect parity, are associated with ruling elders in the exercise of spiritual authority. To give a satisfactory view of her constitution, we will state, 1. the manner in which she admits ministers into her connexion. 2. The judicatories to whom she has committed all authority. 3. The distribution of power among these judicatories. 4. The objects of the judicial power of the Church.

1. To the manner in which ministers are admitted into the Church of Scotland, belong the following particulars:—

First. *The trial of the qualifications of the candidates for admission.* By standing laws, the previous education of these candidates—the amount of the testimonials they must bring from the professors under whose inspection their education was conducted—the nature of the exercises they must perform for the satisfaction of those by whom they are tried, and all the other pre-requisites in order to their obtaining a

license to preach the Gospel, are distinctly prescribed. When a student has gone through a full course of philosophy, in some University, and has, after finishing that course, continued to prosecute the study of divinity for the time prescribed, he may be proposed to a Presbytery, in order to be taken upon trials. But the Church, with a becoming jealousy of her most sacred right, does not permit Presbyteries to take any student upon trials, without the consent of a superior court, known in Scotland by the name of the Synod ; by which means, if a report unfavourable to the character of the candidate has arisen in any of the Presbyteries of which the Synod is composed, his trials cannot proceed, till the matter is inquired into. If Presbyteries are guilty of oppression in trying those whom the Synod allows them to take upon trials, redress may be obtained by an appeal to their ecclesiastical superiors. But, as there is more reason to apprehend that Presbyteries will discover too much facility in the trial of young men, than too much severity, they are wisely invested with powers ample, and, in some respects, discretionary, lest the apprehension of being wantonly brought into embarrassment and trouble for acting according to their conscience, might prove an additional temptation to remissness in the discharge of an important duty.

As the Church of Scotland does not sustain a license, granted by the dissenting classes in England, or by any community of Christians in foreign countries, all those whom she considers as licentiates, are persons of whose character, literature, and abilities, some Presbytery has had the fullest opportunity of judging, and who, at the time of their being licensed, testified their attachment to the doctrine, worship, discipline, and government of this Church, by subscribing the subjoined formula : viz.

“ I do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confes-

“ sion of faith, approven by the General Assemblies
“ of this National Church, and ratified by law in the
“ year 1690, and frequently confirmed by divers acts
“ of parliament since that time, to be the truths of
“ God ; and I do own the same as the Confession of
“ my faith. As, likewise, I do own the purity of
“ worship presently authorized and practised in this
“ Church, and also, the Presbyterian government and
“ discipline now so happily established therein, which
“ doctrine, worship, and Church government, I am
“ persuaded, are founded upon the word of God, and
“ agreeable thereto. And I promise, that, through
“ the grace of God, I shall firmly and constantly ad-
“ here to the same ; and, to the utmost of my power,
“ shall, in my station, assert, maintain, and defend
“ the said doctrine, worship, discipline, and govern-
“ ment of this Church, by Kirk Sessions, Presbyte-
“ ries, Provincial Synods, and General Assemblies ;
“ and that I shall, in my practice, conform myself to
“ the said worship, and submit to the said discipline
“ and government, and never endeavour, directly or
“ indirectly, the prejudice or subversion of the same.
“ And I promise, that I shall follow no divisive
“ courses from the present establishment in this
“ Church, renouncing all doctrines, tenets, and opin-
“ ions whatsoever, contrary to, or inconsistent with
“ the said doctrine, worship, discipline, and govern-
“ ment of this Church.”

. These licentiates are under the inspection, and, in some respects, subject to the orders, of the Presbytery within which they reside ; and the nature of their situation is properly expressed by the ecclesiastical name Probationer ; a name, which reminds them that the course of their studies, as well as their general conduct, should be directed with a view to their future establishment ; and, that, during the time of their probation for the Ministry, although they have no right to dispense the sacraments, they may improve

their talents for composition and elocution, by preaching occasionally, as they are called. Unless, therefore, they be engaged to assist a clergyman disabled by age and sickness, they remain without any regular employment, or fixed charge, until they receive a presentation to a Church. They then undergo a second trial before the Presbytery, to whom the presentation is addressed, and are required by them to repeat their subscription to the formula. If they find that he is not qualified, in respect of doctrine, literature, or moral character, their sentence, declaring him unqualified, unless it be reversed by their ecclesiastical superiors, renders his presentation void.

Second. *The presentation of the patron.* Every parish has a patron, who nominates, or presents a minister. If this patron does not present, within six months after the commencement of the vacancy, the Presbytery may take such steps as they think proper, to supply the parish. He may not receive any money as a compensation for the presentation; and, by the laws against simony, the candidate for presentation, who is guilty of it, is punished by deposition. No candidate, but one who has been licensed by the Church, can be presented to a parish. And every candidate thus licensed, must be admitted by the Presbytery; or the patron retains the whole income of the benefice in his own hands. The Church, however, possesses competent power to extend her trial of candidates for presentation, to those particular qualifications which local circumstances render indispensable.

Third. *The voice of the people.* These have an opportunity of expressing their sentiments in two different ways. Before a Presbytery to whom a presentation is addressed, take the candidate upon the second trials, which, if a probationer, he is, by the laws of the Church, required to undergo, they appoint him to preach in the parish Church; and, whether he is probationer, or an ordained minister,

they assemble there upon a day, of which notice has been given to the parish, at least ten days before. After a sermon suited to the occasion, by one of their number, they inform the people, that a presentation in his favour has been received, and ask them to subscribe a paper named a call, inviting him to be their minister, and promising him subjection in the Lord. It has been the immemorial practice of the Church of Scotland, by appointing the moderation of a call, to give the people an opportunity of encouraging the labours of their future minister, by addressing to him this invitation ; and, in consequence of this practice, one of the legal steps in the settlement of a minister, is a sentence of the Presbytery sustaining the call. But whatever was the state of matters at the time when the practice began, it is now understood, that a call may be sustained, however small the number of subscribers. For although the matter was long vehemently contested, and is still occasionally the subject of discussion, the Church courts have shown, by the train of their decisions, during the greater part of the last century, that they do not consider themselves as warranted by law to refuse admission to a presentee, upon account of any deficiency in the subscriptions to his call.

The second way in which the Church provides for the voice of the people being legally heard in the admission of their Minister, is, by giving the inhabitants of a parish a right to appear as accusers of the presentee. At any time, during the course of his trials, they may give in to the Presbytery, a libel, charging him with immorality of conduct, or unsoundness of doctrine. When they present the libel, they bind themselves, under pain of ecclesiastical censure, to prove it ; but the Presbytery is not at liberty to proceed to the settlement, till the libel be discussed. After the trials of the presentee are finished, all who have any objections to his life or

doctrine, are summoned, by a paper read from the pulpit, which is called an edict, to appear on the day appointed for his ordination, which is at the distance of not less than ten days from the reading of the edict, and may then, without the formality of a libel, state their objections as matter of charge. The charge is disregarded by the Presbytery, if it is frivolous; and as proof must be instantly adduced, the edict does not afford any occasion of vexatious delay, but it gives persons, the most unacquainted with the forms of business, an opportunity of stating their personal knowledge of any circumstance in the character and conduct of the presentee, which renders him unworthy of being a minister of the Gospel.

Fourth. *The solemn deed of Presbytery.* If no bar has arisen in consequence of the edict, the Presbytery proceed, upon the day of which notice has been given, with a solemnity corresponding to the nature of the Ministerial office, to complete the settlement of the presentee. After a sermon suited to the occasion, one of their number, who had been appointed to perform that service in their presence, and in face of the congregation, proposes to the presentee the following questions, appointed by the 10th Act of the General Assembly, 1711, to be put to ministers, at their ordination.

1. "Do you believe the Scriptures of the Old
"and New Testament to be the word of God, and
"the only rule of faith and manners?

2. "Do you sincerely own and believe the whole
"doctrine contained in the Confession of faith, ap-
"proven by the General Assemblies of this Church,
"and ratified by law, in the year 1690, to be founded
"upon the word of God? And do you acknowledge
"the same as the confession of your faith; and will
"you firmly and constantly adhere thereto, and, to
"the utmost of your power, assert, maintain, and
"defend the same, and the purity of worship as pre-

“sently practised in this National Church, and asserted in the 15th Act of Assembly, 1707?

3. “Do you disown all Popish, Arian, Socinian, Arminian, Bourignian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the foresaid Confession of faith?

4. “Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God, and agreeable thereto? And do you promise to submit to the said government and discipline, and to concur with the same, and never endeavour, directly or indirectly, the prejudice or subversion thereof; but, to the utmost of your power, in your station, to maintain, support, and defend the said discipline, and Presbyterian government, by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies, during all the days of your life?

5 “Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatures of this Church, where God, in his providence, shall cast your lot; and that according to your power you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise; and that you shall follow no divisive courses from the present established doctrine, worship, discipline, and government of this Church?

6. “Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the holy Ministry, and not worldly designs and interest?

7. “Have you used any undue methods, either by yourself, or others, in procuring this call?

8. “Do you engage, in the strength of Jesus

“ Christ, our Lord and Master, to rule well your
“ own family, to live a holy and circumspect life,
“ and faithfully, diligently, and cheerfully to dis-
“ charge all the parts of the Ministerial work, to the
“ edification of the body of Christ?

9. “ Do you accept of, and close with the call to
“ be pastor of this parish, and promise, through
“ grace, to perform all the duties of a faithful minis-
“ ter of the Gospel, among this people?”

Having obtained by his answers, the declarations, promises and engagements which that act requires, he proceeds to invest him with the full character of a Minister of the Gospel; conveying to him, by prayer, and imposition of the hands of the Presbytery, all the powers implied in that character. He then, in name of the Presbytery, receives and admits the person thus ordained, to be minister of the vacant parish; by which deed, the Presbytery, in execution of the office committed to them as a branch of the established Church, constitute a connexion between him and the inhabitants of that parish; which gives him a legal title to the emoluments provided by law for the person who officiates there; which, during its subsistence, renders him incapable of holding any other charge that has the care of souls; and which, during his life, can be dissolved only by an act of the Church, either accepting his resignation, or deposing him from the office of a minister, or translating him to a different charge.

If the person presented has been formerly ordained, it is not competent to repeat the act of ordination: but he is required by the Presbytery, to declare in face of the congregation, that he consents and adheres to the declarations, promises, and engagements implied in his answers to the questions which were put to him when he was ordained, and he is then received and admitted minister of the parish.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

THE DOCTRINE OF GOOD WORKS.

TITUS iii. 8.

This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

THERE are two extremes into which professing Christians have fallen on the subject of good works. The one is, that they constitute an essential part of our justification before God; and the other, that they are not necessary evidences of our sanctification. The truth lies between these two opposite and hostile sentiments. Faith alone is the instrument or mean by which we procure pardon and acceptance with God; but this faith inevitably and infallibly leads to the discharge of every duty as far as it is known. Taking the apostle for our guide on this subject*, we shall illustrate,

I. The nature of good works:

II. The duty of all believers to perform such works: and

III. The reason of this duty.

The explanation of these particulars will exhibit

* We wave every critical remark on these words, because we consider the translation to convey the true meaning of the apostle.

the doctrine of good works, as held by all the advocates of free and sovereign grace.

1. Works, or the actions which a dependant, but real agent performs, are internal, when the powers of the soul are alone called into exercise; and external, when done by our bodily organs.

Goodness in general is that quality of any thing whereby it possesses the property it ought to have, or is capable of attaining the end for which it was intended. It may be viewed as supernatural, physical, and moral. Moral goodness, which is here meant, is that quality by which any thing possessing it, is conformable to the moral law, or the eternal rule of right and wrong, which God gave to man at his creation. Of this law there are remains existing among those who are deprived of the light of revelation, which constitute what is called the law of nature. From this law are drawn the fundamental principles of civil or political law. Conformity to the law of nature constitutes natural goodness, or the goodness which men may possess, who know not the true God as revealed. Conformity to the laws of our country, constitutes civil or political goodness, or the goodness of men as mere members of society, and subjects of government. Both these species of goodness are necessarily imperfect, because the laws, from conformity to which they arise, are necessarily imperfect in their nature, and consequently in their obligation. The moral law exists only in a perfect state in the Scriptures of the Old and New Testament. Conformity to this law as thus revealed, is true moral goodness. Such conformity no man, by nature, possesses: for all men are transgressors of this law.

Good works, then, without making any more preliminary remarks, are the internal, or external actions of a regenerated person, which are conformable to the

moral law of God, as contained in the Scriptures. According to this definition or description of good works, there are three things which require our special notice, to enable us to form a correct opinion on this subject : the first is, the law ; the second, the properties of good works ; the third, the conformity of these works to this law.

First. The law, as has been stated, is the moral law. This was published, in the form of ten commandments, from Mount Sinai, and afterwards summed up by Christ in supreme love to God, and to our neighbours as ourselves. It was originally given to Adam as a covenant of works ; the condition of which was perfect obedience ; its promise everlasting life ; and its penalty death, temporal, spiritual, and eternal. Though this law was broken by Adam, and in him as their federal head, by all his posterity, yet since we are born under it, it remains binding upon us all. Our sin, by disabling us, has not released us from our obligation to obey it. It is holy, just, and good, being the transcript of Jehovah's perfections. It is spiritual, extending to the thoughts, desires, and motives of men. It remains unchangeably the same, as to its condition, promise, and penalty. In this form, as a covenant of works, Christ fulfilled it for all believers, by obeying its precepts, and suffering its penalty. He magnified it, and made it honourable in the eyes of men, angels, and devils. Under the Gospel, therefore, it is promulged by our great Surety, as a rule according to which all his redeemed must regulate their conduct. This he enables them to do by his grace, enlightening them and sanctifying them. They walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and abounding therein, to the glory of God.

Secondly. The properties of good works are,

1. That they must be directly or indirectly com.

manded by God in this law, as revealed in the Scriptures. There is no other rule of our actions, for there is no other standard of right and wrong.

2. They must originate in a principle of spiritual life. This life, which is something distinct from natural or rational life, we must possess, or we can do no work conformable to the law: for we are, as creatures, transgressors of that law. Can an evil tree bring forth good fruit? Before the fruit can be good, the tree must be made good. Before we can be fruitful in every good work, our natures must be changed. We must be regenerated, made alive, by the Spirit of God. This mode of reasoning is common in our daily occurrences. Before a dishonest man can voluntarily do honest actions, he must become honest in principle. Before a drunkard can act as a sober man, he must become a sober man. Thus, before a rebel against God, a transgressor of his law, can obey that law, he must become the friend of God, and an obedient subject of his authority. The reason why men hesitate to acknowledge the necessity of regeneration, is, because they are ignorant of God's holy and spiritual law. To this, we are absolutely, in the words of an apostle, 'shut up.' It justly demands what we cannot perform. It acts as a schoolmaster to lead us to Christ, who is the end of the law for righteousness. His redemption, applied by his Spirit, produces a change of heart, and consequently of conduct. Spiritual life displays itself by the steady practice of good works. These works are all of them wrought from a principle of spiritual life, without which principle they cannot be really good. The importance of this part of the subject, requires an enlargement.

A work, to be morally good, must be done with unfeigned humility. Pride, as it is inconsistent with our dependant and corrupted nature, so it mars every

action tintured with it. What have we, which we have not received? Now, if we have received it, why do we glory as if we had not received it? This we ought to realize. We ought to acknowledge that we have lost our power to do good, by sin. Such is the testimony of experience, as well as Scripture. Poor in ourselves, we must seek ability from Christ to do our duty. They who have never realized their unworthiness and weakness, never can do what is acceptable to a holy God, or really good in itself. They can do nothing conformable to the divine law.

Further, *A work to be good must be done in faith.* This acknowledges God in Christ as reconciled, and draws the power of doing good from the righteousness and strength of Christ. It is on certain grounds assured, that the work to be done is commanded or permitted by God, and, notwithstanding the imperfections of that work, that God for Christ's sake, in whose strength it is done, will accept the same, and graciously reward it. "Whatsoever is not of faith," saith the apostle Paul, "is sin." Whoever doubteth, is condemned. These two declarations, though used in relation to the food we eat, is applicable to every action. Without faith, we are expressly told, it is impossible to please God. It accredits God in whatever he says or commands. The believer does not receive any thing as God's command, without conviction that it is really such. Faith is built on knowledge, which knowledge is derived from the Scriptures, the revelation of God. Whatever is therein directly or by induction known to be duty, faith receives and performs. It rejects the opinions and practice of others, our own opinions, and secret impulses, as sufficient authority in themselves, for proving a work to be good: for all these may be contrary to the divine law.

Faith produces love to God and man, and to

the divine law. *Without this love, no work can be good.* It constrains the Christian to a cheerful compliance with the command of God. If we love not God, we cannot do our duty to him aright; neither can we do our duty to men aright, unless we love them also. If this disposition do not prevail, indifference or evil passions will; both of which are immoral, or contrary to the divine law, which requires love.

Again. *A work to be good must be done from a principle of obedience.* It is not sufficient that we perform certain actions, because agreeable to our feelings, or our natural disposition. In all these our duty is forgotten, and God is not honoured. The believer feels a willingness to do what the law requires, because it is God's law, and he is under obligations to obey it as a rule of life.

Finally; *a work to be good, must be done with a denial of our own opinions, our honours, our profits, our pleasures, and a submission and subjection of ourselves in all things to the Lord, whose we are as his creatures.*

Such are the essential principles which produce and characterize good works, or actions conformable to the divine law—principles of spiritual life, or that life which originates in regeneration—principles excellent, and lovely, and commendable in themselves, and which produce excellent, and lovely, and commendable fruits. Of them we are destitute by nature: for we are by nature proud, unbelieving, lovers of ourselves, more than of God or others, disobedient and selfish. Of course, our actions or works, proceeding from such principles, cannot be good—they cannot be conformable to the divine law.

3. The last property of good works is, the end they contemplate. This end must be the best possible. It must be the same which the law by which

they are regulated, contemplates ; and what is this but principally the glory of God ? What better end can rational creatures propose to themselves than this ? He is the greatest and best of beings ; the source and pattern of all perfection ; the giver of every good and perfect gift ; the God in whom we live, and move, and have our being. Subordinate to this principal end, is the happiness of our fellow-men, and our own, both in time and eternity. Between these two ends there is a close and intimate connexion. We cannot separate them : for if we sincerely aim at the first, we must also aim at the last : indeed, we cannot love God if we do not love our fellow-men ; and we cannot love our fellow-men, if we do not love God. It is not necessary that we should always think of this end in our works. It is sufficient, if it be the prevailing desire of our souls, and tendency of our conduct. Thus a person who travels to a certain place, does not, every step of his journey, think of that place, though his steps all are directed to it. Without such prevailing desire, an action, good in itself, would be to no purpose. Besides, it is to be observed, that the event is not to be confounded with the intention : the event does not make the action good, unless it proceeds from a right intention : for it oftentimes happens, that actions evil in themselves, or proceeding from an evil intention, are directed by God to a good end ; as they were in the case of Joseph and our Saviour*.

These properties of good works, must be, and are, all of them, included in a good work : for if any one of them be wanting, it must be defective.

Having thus considered the law and the properties of good works, we now pass on to the

Third thing requisite to form a correct opinion on

* Ostervald.

this subject; which is, the conformity of these works to the divine law. This conformity is either necessary or accidental. Necessary, when the work is of such a nature that it cannot but be good, such as dedication of ourselves to God, love of him and of our brethren. Accidental, when a work may be good or bad, according to the disposition with which it is done; such as attending on the ordinances of worship, charity, hospitality, and the like. This conformity admits of degrees, though in this life it is always imperfect, because the spiritual life which originates this conformity, is imperfect. The best of men struggle with the remains of corruption. They are sanctified only in part, though striving after, and seeking for, more sanctifying grace.

These good works, the nature of which has now been explained, are divided into three great classes, according to the objects they contemplate, viz. *God, our fellow-men, and ourselves*. They are *works of godliness*, when they relate to the first, and include all acts of religion, strictly so called; *works of righteousness or justice*, when they relate to our fellow-men, including all the diversified works which belong to the different relations of life, from the highest to the lowest; *works of sobriety or temperance*, when they relate to ourselves, including all those works which promote our health, our comfort, and our happiness. Every situation in life has its peculiar works; and it ought to be the study of every one, as it is his duty, to ascertain what they are, and do them. There are works to be done privately and publicly; in secret; before our families and friends; and before community. The Christian's life is an active life. He must be doing the will of his heavenly Father, and in thus doing, he must progress. He must be going on to perfection, striving after more conformity to the divine law; struggling more vigo-

rously against indwelling corruption. Like the shining light which shines more and more to the perfect day, he must walk in his path, going on from strength to strength; from one degree to another; adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in him and abound, they make him that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus.

(*To be continued.*)

FOR THE CHRISTIAN'S MAGAZINE.

Letters from Mrs. Harriet Backus.

Canaan, 11th July.

OH! my dear —, how innumerable are the mercies of our God! and how few our returns—how weak our praises! “Are we,” as Dr. Watts says, “of such *hell-hardened* steel that mercy cannot move?” The kindness of a *suffering, dying Saviour*, the rich streams of mercy and forgiveness issuing from his bleeding wounds! will they not move these stubborn hearts to repentance and to love?

“Oh! ’tis a thought would melt a rock,
 “And make a heart of iron move,
 “That those sweet lips, that heavenly look,
 “Should stoop, and wish a mortal’s love!”

My hard stupid heart frightens me. “Can I deem myself a child, while I come so far short of duty? while I am so *altogether unprofitable*? Scatter, oh, my dearest Lord, these rising *doubts* and *fears*; smile on thy

unworthy servant, and save the soul that *would* be *thine*. But, why should a living man complain? a man for the punishment of his sins? I am sensible I deserve the withdrawals of God's countenance for ever. Ah! if we were treated according to our deserts, what could exceed our misery! But blessed be the Lord, who delighteth in mercy; whose free grace is boundless as our sins. He is my sun though he refuse to shine. Though for a moment he depart, he will not utterly forsake the dust who trusts in him. What is there in heaven or in earth, that I desire beside thee, O Lord most holy!

To spend one day with thee on earth,
Exceeds a thousand thousand days of mirth.

Ill health has kept me from the sanctuary to-day. I have had a still quiet sabbath, and room for self-examination. Like the humble publican, I would exclaim, God be merciful to me a sinner! I see so much of unbelief and sin mixed with my nature, that with grief and hatred of sin, I would turn from myself unto Christ, who alone is willing, able, and worthy to save. 'Tis one of the sweetest promises that ever saluted a mortal's ear, those who come unto me I will in no wise cast off. O —, why will not poor perishing sinners listen to the blessed assurance, and flee unto the rock of safety! The situation of our young friends, and of this town in general, lies with uncommon weight upon my mind. O that they were wise, that they understood this, and would now attend to the things which relate to their everlasting peace! —, let us be diligent, faithful to watch, and pray, not for ourselves, only, but others; that we yield not to the temptations with which we are surrounded, and thereby seal our eternal misery. What is the gain of the whole world to the loss of our immortal souls?

When I saw so many turning their backs upon the blessed ordinance last sabbath, indifferently gaz-

ing at the memorials of the Lord of glory, and practically saying to the wounded Saviour, you have died in vain, we will have no part in thee; my heart yearned with anguish, and my spirit whispered, Father, forgive them, for they know not what they do. Gratitude then succeeded. Like them I once was blind. O, the infinite mercy of that God who opened my eyes, to see the beauty of holiness, and the necessity of an interest in Jesus. The Lord hath shown himself gracious. He yet reigneth; let the earth rejoice. Hope in the Lord, O my soul, and be not disquieted within me! Do write to me —; we need constant exhortation and provocation to good works.

Albany, 25th March, 1804.

My dear S——

MY heart will not acknowledge that it has neglected you, though your good letter is yet unanswered. Neglect must be the fruit of a colder sentiment than any I feel towards you, or ever can feel while I am sensible of your goodness, and the tenderness with which you love me. I have been but poorly in health since you was here, and been more than commonly crowded with weighty cares; yet, often has my every feeling responded to the truth of your position, that “tasteless and insipid are the common scenes,” and common acquaintances of life, after such sympathy and refined enjoyment as springs from real friendship. I subscribed to it heartily, my dear S——, on the receipt of your letter; for that was salutary to my feelings, as the shadow of a rock to a weary, sun-burnt pilgrim. I had been, for three or four days, (from necessity you may well suppose,) conversant with a routine of company, as different from you, and from any thing I love, as from the pleasant hill before your dwelling, when a May morning gilds it. My

poor lonesome mind, accustomed not only to the absence of such conversation as I loved, but to hearing all I did not love, spoken of with ridicule; suffering, not only the want of christian communion, but pity and sorrow for the actually irreligious; had become quite depressed, (for me,) and really *felt* the truth of, "all is vanity and vexation of spirit"—when my kindest of friends came from the store, which was of itself reviving, and told me he had "a cordial for me;" such it proved —; and shall we not, if we humbly trust in the great Physician of souls, always find our trials interspersed with cordials, without which we should faint, and become weary in our pilgrimage. From this little incident I found an ample scope for moralizing; whether to my own advantage or not, He only knoweth, "who is of purer eyes than to behold iniquity." The checks to our joys, and the alleviations of our sorrows, are wisely and sweetly intermingled: and though I sometimes feel sorrows and distresses incident to humanity—am sometimes caught, with the multitude, complaining of the miseries and follies of our world, yet my reason, and I hope my heart, assents to the wisdom with which it is governed. I think I would not wish it otherwise: for, were the scale of enjoyment more deeply laden, where should I have learned to say, with Job, "I loath it! I would not live always?" Where should I have been taught to "pant toward those eternal hills, whose heavens are fairer than they seem?" On the other hand, if the cypress of affliction was constantly to shade our days, and we were made to drink of the wormwood and the gall constantly, as our sins deserve, how could this frail nature support us through the vale of gloom? How should we devote the burthen of this life acceptably to Him, who demandeth cheerful sacrifices, and delighteth not in the sighs of the wretched? Oh! God hath done all things well; and it is sufficient, my dear

friend, to satisfy us with the world, that he governs it. His wisdom is at the helm. His providence directs all the minutiae of creation. This belief is my comfort and my support. It enhances the blessings he so kindly pours upon me; and I hope and trust it will be an anchor to my soul in all the trials that may be in store for me to endure. In this world ye shall have tribulation, is the language of Christ. The Christian believes it; he expects it; and though his nature struggles under the stroke of adversity, his faith is triumphant; his resignation is sincere; and his peace, the world, as it gave not, cannot take from him.

Albany, Feb. 12, 1804.

I HAVE been in poor health ever since I have been a house-keeper, and some time before; so much so, that I have in a manner neglected all epistolary oblations to friendship, and thought myself highly favoured, whenever for a little season I have been able to attend to the more imperious calls of domestic concern. I am now better, but I don't know whether any wiser for bearing the yoke. Mercies have wooed and invited me to hasten my footstep to the source of pleasure; but my pace is tardy. Tender chastisements are given to impel me forward, but I move still like a sluggard. Nature, with all its sensualities, is drawing back, decoying, hindering my progress to those celestial regions where grace and glory shall find no more opponents. That idea is a comfort. Oh! it is a cordial to look forward, not to the moment, but to the eternity, when there shall be no more warfare between flesh and spirit; when corruption shall put on incorruption, and mortal be clothed with immortality. The triumph of grace is a triumph indeed, compared with which the triumph of a Cæsar is a pitiful lamentation. "Grace makes

the slave a freeman ;” and the unshackled spirit spurning at the chains, which boast their power, may safely triumph over the grand enemies of nature, saying to one, Where is thy sting ? and to the other, Where is thy boasted victory ? Jesus—blessed be the name of our Redeemer—Jesus has procured this language, this victory for us. Oh ! how ought we to love him, to serve him, to plead for him, and long to go to him !

When I see “the world” so faithful around me in the service of their idols—when I hear the buz of applause that mortals give to mortals—when talents and genius are arrogating or receiving that praise and adoration which can only be due to the Creator of them, and divine honours are paid to qualities that death will soon level to the dust, my heart exclaims, dear Saviour of the wretched ! where are thy advocates ? thy admirers ? Where the eulogiums due to oratory such as thine ? “It is finished,” was the closing strain : Oh ! the worth of that one short sentence ! Not all the united powers of eloquence and mortal grace can reach it. A world cannot fathom, but an eternity shall admire it.—“It is finished.”—Oh ! —, though negligence abounds, if we are his followers, let us take this for our creed, and trust in him who has thus completed the work. Salvation “is finished” on the Saviour’s part : and on ours it will be, when we yield entirely to him. Does the world trouble you, or do you live above it ? Has doubling yourself doubled your earthly cares ? or are you seeking for nothing but the pilgrim’s staff to travel through with ? I ask you, “for where the Spirit of the Lord is, there is liberty,” and may be it will do you good to examine your heart for an answer, and me to hear its award. As for me, my lines are cast in pleasant places ; if I come short of the goal, the blood will be upon my own head : for, blessed be my Father, what many a sad soul la-

ments as a hinderance in the Christian race, is not my portion ; my kindred soul is my assistant, my help meet in truth.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis ; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. VIII.

The internal evidence respecting the Apocalypse ; from the completion of its prophecies ; from its correspondence in point of doctrine and of imagery with other books of divine authority : objections of Michaelis answered ; true character of the beauty and sublimity in this book ; argument thence derived ; comparison of the Apocalypse with other writings of the same age : Hermas and second book of Esdras. Objection arising from the obscurity of the book answered.

(Continued from page 99.)

WE now proceed to the *internal* evidence ; in the examination of which, we no longer rely on *external* witnesses. We search the work itself ; we try its *interior* marks and character ; and determine, by the judgment thence arising, whether it be of divine authority. The inquiry will be two-fold. 1st, Whether, from the internal form and character of the Apocalypse, it appears to be a book of divine inspiration. 2dly, Whether it appears to have been written by the Apostle John.

I. If all, or indeed most Christians, were agreed upon the same interpretation of the Apocalyptic Prophecies, this question might be determined by a short and summary proceeding. It would only be necessary to ask—Have these prophecies been fulfilled ? for, if it be answered in the affirmative, the con-

sequence immediately follows ; the Prophet was inspired, and his book is divine.

This criterion may, in some future time, when the Apocalyptical Prophecies have been more successfully studied, produce sufficient evidence to the point in question. But it cannot be applied at present, so as to produce general conviction. We must argue from points in which there is a more general agreement. Omitting therefore for the present, the important question, (which it would take a very large compass to discuss,) whether the prophecies have been generally fulfilled or not, we may consider the book independently of this evidence. We may compare the doctrines which it exhibits, and the pictures and images which it presents, with those contained in other writings universally acknowledged to be of divine authority.

To do justice to this topic, would require a regular examination of the whole book ; a particular induction of passages, by a comparison of which with other texts of Scripture, their agreement or dissimilarity would appear, and arguments be derived, to determine whether it came from the same source. This proceeding would be too extensive and voluminous for the sketch I now offer ; but, as I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights, as in other sacred scriptures ; yet not delivered in such a manner as to be apparently copied from other inspired writers, but from some original prototype of the same kind, which these other writers also seem to have copied. There is, in short, between the writer of the Apocalypse, and his predecessors in the sacred office of Prophet, that *concordia discors*, that agreement in matter, but differ-

ence in manner, which is observed in painters, who delineate and colour in different stations from the same *original* object; and this will be allowed to be a strong *internal* evidence of the divine origin of the Apocalypse. I should feel myself obliged to treat more at large this subject, if much had been advanced by the adversaries of the Apocalypse, to deny this fact. The ancient objection made *by some before Dionysius*, that "the Apocalypse is unworthy of any "sacred writer," is not now persisted in, and deserves not a particular refutation; it will indeed be refuted in every step as we proceed.

Michaelis has allowed that the internal structure of the Apocalypse is noble and sublime; that "the imitation of the ancient Prophets is, for the most part, more beautiful and magnificent than the original*; more short, more abounding in picturesque beauties†." Whilst I agree with him in this decision, I would point out the cause of it. It is not to be accounted for from the superior ability or art of the writer, (for there is in him no aim at eloquence;) he drew simply, nay, with rude lines, from the heavenly objects before him; they were frequently the same objects from which other sacred penmen had coloured; but they were presented to the writer of the Apocalypse in a more noble attitude and appearance, by his Divine Conductor.

The DOCTRINES OF CHRISTIANITY are by no means a principal subject of the Apocalypse; but if we advert to the doctrines delivered in this book, we shall find a perfect congruity with those delivered in other apostolical writings. No doctrines are herein taught, which are in the least degree at variance with any divine revelation of the New Testament. Michaelis entirely acquits the Apocalypse of the general and unfounded charge advanced by Luther, that "Christ is not taught in it‡;" but I am sorry to ob-

* P. 533, 534.

† P. 543.

‡ P. 538.

serve that he afterwards qualifies this just concession, by asserting that "the true and eternal Godhead of Christ is certainly not taught so clearly in the Apocalypse, as in St. John's Gospel." Could he expect so clear an exposition from a prophecy, which respects chiefly future events, as from a Gospel which the ancients have described as written principally, with the view of setting forth the divine nature of Christ? But this divine nature is also set forth in the Apocalypse; and as clearly as the nature of the book, and as symbols, can express it. He is described as sitting on the throne of his Father's glory, "in the midst" of that throne, far beyond the cherubim, far above all principalities and powers; and all the heavenly inhabitants are described as falling prostrate before him, as to their God*. And all this is exhibited in a book which denies worship to angels†. But lest symbols should not carry sufficient expression with them, words unequivocal are added. He is called, (and nowhere else in Scripture but in St. John's writings,) "the WORD OF GOD‡," which, (notwithstanding all that our author has advanced to lower the meaning of the expression,) can be understood only in the same sense as the same words of the Gospel, to which indeed it evidently refers. The primitive Christians understood it in this sense; and because it could be understood in no other, the Alogi rejected the Apocalypse for the same reason that they rejected the Gospel of St. John §. Our Lord is also described in the Apocalypse, as the "Alpha and Omega," the first and the last; which expression, notwithstanding any attempts to lower its signification, will be understood by orthodox Christians to mean that divine nature, which from "the beginning was with God," the original Creator and final Judge of the world.

* Rev. iii. 21. v. 6. ad. fin.

† Ch. xix. 13.

‡ Ch. xxii. 8.

§ Epiphanius, Hær. 15.

With the same view of supporting his argument, Michaelis has represented the dignity of Christ as lessened in the Apocalypse, because he happens to be mentioned *after* the Seven Spirits, which our author supposes to represent seven angels. But this cannot be thus interpreted; because the Seven Spirits *stand before* the throne, but Christ has his *seat upon it, and in the midst of it*. And, indeed, reasons may be assigned, why Christ is mentioned *after* the seven Spirits. They are represented standing in presence of the throne, before he enters to take his seat. They compose a part of the heavenly scenery, and are so necessarily connected with the throne, and *with Him that sate thereon*, that the mention of the one brings the mention of the other. But our Lord was not seen till afterwards. And if he be mentioned last, it is only to dwell the longer upon his divine glories, which occupy four verses in this description; whereas the Seven Spirits are only named.

There is one passage in the Apocalypse, which by having been literally and improperly interpreted, has given offence to pious Christians in all ages of the Church, as introducing doctrines inconsistent with the Gospel purity. This is the description contained in a part of the twentieth chapter, where the servants of Christ are seen raised from the dead, to reign with him a thousand years. But this is no *doctrine*, it is a *prophecy*, delivered in a figurative style, and yet *unfulfilled*. Such a prophecy, no judicious person will attempt to explain, otherwise than in very general terms: much less will he draw from it any *doctrine*, contradictory to, or inconsistent with, the known word of God. The prophecy, we trust, will, in its due time, be fulfilled, and thereby the truth of God will be gloriously manifested. In the mean time it must be received as the word of God, though we understand it not. The extravagant notions of the Chiliasts are, therefore, no just imputation on the Apo-

calypse; which must not be accused of containing unscriptural doctrines, in passages which cannot yet be understood. Other places of the Apocalypse, which are objected to by our author in his section on "The Doctrine delivered in the Apocalypse," will be found to contain no *doctrines*, but figurative representations of future events, which he appears to have misconceived.

We may, therefore, truly assert of the Apocalypse, that, fairly understood, it contains nothing which, either in point of doctrine, or in relation of events, past or to come, will be found to contradict any previous divine revelation. It accords with the divine counsels already revealed. It expands and reveals them more completely. We see the gradual flow of sacred prophecy, (according to the true tenour of it, acknowledged by divines,) first a fountain, then a rill, then, by the union of other divine streams, increasing in its course, till at length by the accession of the prophetic waters of the New Testament, and, above all, by the acquisition of the apocalyptic succours, it becomes a noble river, enriching and adorning the Christian land.

Michaelis speaks in high terms of the beautifully sublime, the affecting and animating manner in which the Apocalypse is written. But in what does this extraordinary grandeur and pathos consist? Not in the *language*, as he seems to imagine; for the evidence which he brings to confirm this notion, goes directly to refute and contradict it. "The Apocalypse," says he, "is beautiful and sublime, &c. not only in the original, but in every, even the worst translation of it*." But is this the description of a beauty and sublimity arising from *language*? Will such stand the test of a bad translation? far otherwise. Beauty which consists in language only, is seen to vanish

* P 533, and again ch. iv. sect. 3. p. 112.

with the language in which it was written, and in translation is very seldom preserved. But there is another kind of beauty, another kind of sublimity, which even a bad translation may convey: and excellence which stands this trial, is found to consist, not in language, but in ideas and imagery. These, in the Apocalypse, are so grand, so simple, so truly sublime, that, even rudely represented in any language, they cannot fail to elevate, to alarm, or to delight. This prophetic book can boast, indeed, no beauty of diction, so far as respects mere language. The words and expressions are rude and inharmonious, and, on this account, there is no book that will lose less by being translated. But this pure and simple sublimity, which is independent of the dress of human art, and to be found perhaps only in the sacred Scriptures, whence was it derived to this book? which, on this account, must be pronounced to be either an heavenly production, like the other divine writings; or, such an imitation, such a forgery, as the Christian authors of that time were not likely, were not able, to produce. For there has been observed to be a very unequal gradation and descent, in point of pure, simple eloquence, just sentiment, and unsullied doctrine, from the Apostles, to the Fathers of the Church. And this circumstance has been applied, as an argument, to show, that the books of the New Testament are of superior origin, and could not be fabricated by those Fathers, or in those times *. The same argument may be applied to the origin of the Apocalypse, and with more force and effect, since it appears to have been published in the very times of these first Fathers. "Whence," we may ask, almost in the words of Scripture, "whence hath this book these things? What wisdom is this which is given unto it †?"

* By Le Clerc, and by Jortin, Eccl. Hist.

† Mark vi. 2.

In the word of God there is a grandeur and majesty independent of the accidents of language, consisting in the greatness and sublimity of the things revealed. Men of genius may catch some sparks of this heavenly fire, they may imitate it, and with considerable success. But no one is found so confident in this kind of strength, as to neglect the arts of composition. Mahomet was a man of superior genius; in writing his pretended revelation, he borrowed much from the Sacred Scriptures; he attempted often, in imitation of them, to be simply sublime; but he did not trust to this only; he endeavoured to adorn his work with all the imposing charms of human eloquence, and cultivated language; and he appealed to the perfection of his compositions, as a proof of their divine original. Such an appeal would have little served his cause in a critical and enlightened age; which would expect far other internal proofs of divinity, than those which result from elegant diction. The learned of such an age would reject a prophet appealing to a proof which has never been admitted with respect to former revelations; a prophet, who both in doctrine, and in the relation of events, past and future, is seen to contradict, or add strange extravagant conceits to the credible and well-attested revelations of former times*.

There is nothing of this kind in the Apocalypse. Compare it with forged prophecies: many such have been written; some calculated to deceive, others only to amuse. These works, if they amaze us, as appearing to have been fulfilled, are commonly found to have been written *after* the events foretold, and to have a retrospective date which does not belong to

* In the Koran, which admits the heavenly origin and divine mission of Jesus Christ, he is represented as returning to the earth, marrying, begetting children, and embracing the Mahometan doctrines; and this is said plainly and without figure or mystery; and the reasons are plain why it is so said.

them †, But no one can show that the Apocalypse contains prophecies, which were fulfilled before they were written.

(To be continued.)

REVIEW.

A full length Portrait of Calvinism. By an old fashioned Churchman. The second edition, with additions and corrections. New-York, T. & J. Swords, 1809. pp. 55. 12mo.

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“**T**AKE especial care,” said the late bishop Horseley, in his primary charge to the clergy of the diocese of St. Asaph, “before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not; that, in the mass of doctrine which of late it is become the fashion to abuse, under the name of Calvinism, you can distinguish with certainty between that part of it which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the Reformed Churches: lest, when you fall foul of Calvinism you should unwarily attack something more sacred, and of higher origin. I must say,” adds that able prelate, “that I have found great want of this discrimination in some late controversial writings on the side of the Church, as they were meant to be, against the Methodists: the authors of which have acquired much applause and reputation, but with so little real

† Thus the Sibylline Oracles, the Testaments of the Twelve Patriarchs, Virgil's *Aeneid* in the Elysian Fields, Gray's *Bard*, &c.

knowledge of their subject, that, give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians only, and archbishop Laud, but, upon these principles, I will undertake to convict the Fathers of the Council of Trent of Calvinism. So closely is a great part of that which is now *ignorantly* called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the Church, if such apologists would withhold their services.

“Non tali auxilio, nec defensoribus istis.”—P. 26, 27.

Such an apologist as the bishop describes, is the writer before us; evidently ignorant of the subject he has undertaken to ridicule, or wilfully misrepresenting it, that he may draw down upon it public execration. His professed design is, to show that *Calvinism* is not founded in Scripture or reason. He does not, however, inform the reader specifically, whether he meant by Calvinism the doctrines advocated by certain divines called Calvinistic, or the doctrines adopted by the Churches so called. This ought to have been done as well for the sake of perspicuity in prosecuting the investigation, as of justice to the Churches whose doctrines are attacked. As these Churches have never adopted the writings of Calvin and others as their creed, the extracts from them, even if correctly given, do not exhibit “a full length portrait” of their faith. What their faith is, they have published to the world in an open, explicit manner. Any person desirous of information on this head, may find it, with the utmost ease, in the Belgic, the Westminster, and French Confession of faith; in the Canons of the Synod of Dort; in the Heidelberg and Westminster Catechisms; in the Assembly’s Annotations on the Scriptures; and the Annotations published in Dutch, by the authority of the Church of Holland. In these different works

the real doctrines called Calvinistic in their connexions and details, are contained. No other works are acknowledged by Calvinistic Churches as their standards. We wish, that they who are enemies of Calvinism, in their attacks upon it, and some of those who profess to be its friends, in their writings explanatory or defensive of it, would recollect this. Many objections which the former now make to certain principles, by them considered Calvinistic, would thus be prevented, as it would appear that these principles are not Calvinistic: and many principles which the latter with great pertinacity and zeal, advocate as exclusively Calvinistic, would be found destitute even of the shadow of a warrant for the name.

We use the term Calvinism, without hesitation, as descriptive of a certain species of doctrines. But we utterly reject, and our opponents know that we reject, the idea, that Calvin was the first who advocated the system of truth, which passes under his name. We believe, and are ready to prove, that this system is contained in the Scriptures, and was the faith of the Church universal in primitive times, until Pelagius introduced his heresy. We also assert, without fear of being refuted, that in all the essential features of what is called Calvinism, as publicly avowed in the works to which we have referred, the first Reformers, not excepting those of the Church of England, were agreed. We say 'Calvinism, as publicly avowed in the works to which we have referred,' because we wish to be understood as explicitly denying, that a whole body of Christians are accountable for the sentiments of any individual among them, unless they as a body, avow those sentiments. To quote, therefore, the peculiar sentiments of any Calvinistic divine, as explanatory of the Calvinism of Churches, is dishonest and disreputable. The Church from which the 'Old fashioned Churchman'

has sprung, would suffer sadly by such a procedure on our part: for we could, in this way, prove that Church to be Socinian, if we felt disposed to quote Mr. Fellowes: or Universalist, if we quoted bishop Newton: or Arian, if we quoted Dr. Clarke and his associates: or *any thing else*, if we quoted the host of divines in that connexion, who are, as it respects discriminating doctrines, every thing and nothing, but 'the truth as it is in Jesus.'

These men have found an easy way, but how conscientious we know not, of subscribing the 39 Articles, and yet always contradicting them in their preaching and writings. They are, we are gravely told, 'Articles of peace,' "intended to exclude from offices in the Church, all abettors of Popery, Anabaptists, Puritans, who are hostile to an Episcopal constitution; and, in general, the members of such leading sects, or foreign establishments, as threaten to overthrow the Episcopal establishment*." And yet the royal declaration prefixed to these articles enjoins, "that no man shall either print or preach, to draw the article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article; *but shall take it in the literal and grammatical sense.*" Who can deny, with such evidence before them, the *matchless consistency* of these men?

These are the class of men in Britain, who, together with that class to which the Old fashioned Churchman belongs in this country, are attempting to move heaven and earth, with their cries about *the Church, the Church*: not unlike to those Jews in the days of the prophet, who trusted in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord, are these†. We mean by this allusion, no reflection upon that Church, or upon any who conscientiously prefer her communion: for our mot-

* Paley's Moral Philosophy, book iii. chap. 22.

† Jeremiah vii. 4.

to is, "let every man be persuaded in his own mind." But we protest against the blind bigotry of these advocates for *the Church*, being satisfied that their exclusive pretensions are as unscriptural as they are contradictory to the history of the primitive Church in her purest period.

We also advise them, if they will deign to receive advice from us, that in their future defences of the order or doctrines of *the Church*, they take care not to furnish us with weapons to injure themselves. How far the Old fashioned Churchman has done so, our readers will see in the prosecution of this review. He thought evil against us, "but God meant it unto good," to save much people from error. We do not wish, for we cannot imagine any thing more favourable to our cause, than that our adversaries should continue writing such works as this. Its author has, indeed, been complimented by his compeers, on his ability, his wit, and his zeal for *the Church*. The latter quality we own he displays in a high degree; but we are bold to say, that of the former ones he is destitute. He is a very Quixotte in valour, but unhappily for himself and his cause, a Quixotte also in wisdom. Like the hero of *La Mancha*, who mistook windmills for giants, our chivalrous Churchman has substituted a scheme of his own invention, (and who will deny his wonderful powers in this way, after the present specimen!) in the place of that which he professes to attack. He promises to furnish the reader with a portrait at full length; and, lo! on examination, the portrait turns out to be a shrivelled, mutilated caricature! If this be the consequence of ignorance, with the valorous knight above mentioned, we pity his folly for buckling on the armour of controversy, and throwing down the gauntlet to provoke a combat. But if this *caricature* be the creature of design, as we apprehend, we are astonished at his depravity, in distort-

ing truth, and misquoting authors ; especially, since in his address to the reader, he says, " if you find misquotation, or false translation, in any degree affecting the sense, let the author be exposed to public censure." If he be thus exposed, it is his own fault. He has invited his fate ; and they who have praised either his talents or his learning, must bear the exposure with him. We mean to exhibit him and his supporters in their true colours, that thus the truth may be known, and its interests advanced.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

A Second Memoir of the state of the Translations, in a Letter to the London Baptist Missionary Society.

Dear Brethren,

TWO years have nearly elapsed since we laid before you and our fellow christians in Britain and America, the state of those translations in which we were engaged. We now proceed to give a second statement, describing the progress of the work during these two past years ; in doing which we shall adhere to the order laid down in the first.

1. The *Bengalee* comes first then before us ; respecting which we have the satisfaction of stating, that after fifteen years labour, the whole of the scriptures is completed in this language. To the God of mercy we desire to offer our grateful acknowledgments !

As it affords opportunity for further improvement in the translation, we may observe that a *third edition* of the *Bengalee New Testament* in folio is printing, principally to be used in public worship. We print only an hundred Copies.

2. In the *Orissa* language the New Testament is printed, and nearly the whole of the book of psalms. The New Testament contains 976 pages in octavo ; and the expense

attending this edition of 1000 Copies, including paper, wages, wear of types, &c. &c. amounts to about 3500 Rupees, or 437*l*.

It may not be esteemed irrelevant to the subject if we add that Providence appears to be opening a way for the distribution of the sacred volume in that district, by raising up one of our brethren, who was born in this country, and has laboured nearly two years with much acceptance in Bengal, and inclining him to devote himself to the work of the Lord in Orissa. He is now in a course of instruction relative to the language, of which on account of its near affinity with the Bengalee, a few months will probably put him in possession.

3. In the *Telinga* language the New Testament waits to be revised and printed, the whole being translated, and a beginning made in the Old Testament.

4. In the *Kernata* language the progress is nearly the same as in the *Telinga*; the New Testament being ready for revision, and a commencement made in the Old. In our last Memoir we mentioned that the alphabets of these two last countries are so nearly allied, as to only require the addition of a letter or two to the *Telinga* in order to adapt it to the *Kernata*. These additions to the *Telinga* we can easily make ourselves.

5. Relative to the *Guzerattee*, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and to slacken in the work of translation.*

6. In the *Mahratta* language, circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. The four gospels however are nearly printed off, and we have now a hope of being enabled to make better progress. It was observed in our last statement that the whole of the New Testament was translated into this language, and part of the Old.

7. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindostanee* language. We have been enabled however to complete the better half of it, and hope soon to be able to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe the version will be generally understood.

8. The *Punjabee*, or language of the *Seeks*. The whole New Testament waits for revision. A fount of types is com-

* The liberal contributions which have been lately made, and remitted, from the north of Britain, from the Bible Society, and from America, will, we trust, remedy this inconvenience.

pleted in this character, and a commencement made in the printing.

9. The *Sungskrit*—In our last we acquainted you with our having begun a translation in this extensive, copious, and highly venerated language. We now can add that the whole of the New Testament is printed off, and that we have proceeded as far as the middle of Exodus in printing the Old. The New Testament contains somewhat more than 600 quarto pages, and the expense of printing this edition of *six hundred* copies, (which in our last was by mistake said to be a *thousand*) has been about 4000 Rupees, or 500*l*. Both the translating and the printing of the Old Testament are advancing with a considerable degree of vigour.

10. Relative to the *Burman*—Our brother Chater and F. Carey are assiduous, in studying the language. The former has begun translating, and the latter was about to commence. Under the direction of our Burman pundit, we have cut a neat fount of Burman types; so that every thing is ready for printing as soon as our brethren shall feel warranted to send any part of the scriptures for the press.

11. Relative to the *Chinese*—The encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but, with other circumstances, have tended to accelerate the translation. Providence has furnished us with a Chinese foundery, if it may be so termed. More than eighteen months ago we began to employ under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons, and have found them succeed beyond our expectation. The delicate workmanship required in their former employ fits them for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended by a Chinese artist.*

Some months ago we began printing a newly revised copy of the gospel by Matthew, to the middle of which we are nearly advanced. The difficulty of afterwards correcting the blocks causes us to advance with slow and careful circumspection. The whole New Testament will be printed in octavo, on a size resembling that of Confucius, so common, and so highly venerated among the Chinese. Two pages are cut

* Of the execution, the public in India have ere now had an opportunity of judging, by the appearance of the first volume of *Confucius*, printed with an English translation, and commentary, in a quarto of 724 pages; and which at the time of this Memoir being drawn up, (namely August 1809,) waited only for a preliminary dissertation on the language. A few copies without the dissertation have arrived in England. E.D.

on one block. When printed off the page is folded, so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree.

We have retained another learned Chinese (at 4*l.* per month, besides his board, &c.) to superintend the cutting of the characters, and to examine the translation with brother Marshman. After brother M. has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give his idea of the meaning of every sentence and character. As he has not the least previous acquaintance with the sense of the passage (not understanding English) brother M. has an opportunity of marking the least deviation from the original, and of canvassing such passages anew with Mr. Lassar, which is done previously to their being written for engraving. As this man boards with us, he has no connexion with Mr. Lassar; and indeed from a disposition common to the generality of the Asiatics, he is sufficiently disposed to find fault with his work if opportunity offers. This however is kept within due bounds by brother M.'s examining the dictionary with him for every character to which he ascribes a sense different from that in which it is used in the copy under revision. In the translation of the New Testament we are advanced to the epistle to the Ephesians.

12. Such is the state of the translations at the present time. In reviewing it you will perceive that in the Bengalee, the work is completed; in Sungskrit and Orissa, the New Testament is printed, and a commencement made in the Old; in Mahratta and Hindosthancee, the New Testament is nearly half printed; in Guzeratte, Punjabee, and Chinese, a beginning only is made in the printing; in the Telinga and Kernata, the New Testament waits for revision; and in Burman, we have types prepared, and a translation commenced.

13. Previously to our sending the last Memoir we had completed founts of *types* in the Bengalee, Nagree, Orissa, and Mahratta characters, besides the fount of Persian which we received from England. To these three more have since been added; namely, the Punjabee, the Chinese, and the Burman.

14. In our last we laid before the public an account of all that we had received for the purpose of translations from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of 1237*l.* 5*s.* 6*d.* We now lay before you for publication a continuation of the accompt.

Dr.

	<i>Sr.</i>	<i>a.</i>	<i>p.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
1807. To five months wages for pundits in the different languages, including the Chinese from August to December - - - - -	2363	1	2	295	7	8 $\frac{1}{2}$
1808. Twelve months wages for pundits in the different languages, including the Chinese from January to December, with sundry extra expenses -	5333	2	9	666	12	11
Chinese stationary - - -	600	0	0	75	0	0
1809. Seven months wages for pundits in the different languages including the Chinese, from January to July - - - - -	3709	9	2	463	13	11
Cutting 22 Chinese blocks	154	0	0	19	5	0
An edition of the New Testament in the Orissa language containing 1000 copies, 8vo. 976 pages - - - - -	3500	0	0	437	10	0
An edition of the New Testament in the Sungskrit language, containing 600 copies, 4to. 552 pages - - - - -	4000	0	0	500	0	0
An edition of the historical part of the Old Testament, in the Bengalee language, 1500 copies, 8vo.	4500	0	0	562	10	0
Expended - - - - -	24159	13	1	3019	19	6 $\frac{1}{2}$
Balance in hand* - - -	5630	15	11	703	18	0 $\frac{1}{2}$
Total S. R.	29790	13	0	3723	17	7

* There is a mistake in the former Accompt, which makes the balance about 7d. more than it ought to be. The balance of that accompt in pounds should have been 1546l. 8s. 3d. 1-4.

Cr.

	Sr.	a.	p.	l.	s.	d.
1807. By balance of former Ac-						
compt - - - - -	12371	5	0	1546	8	10
Messrs. Alexander & Co.						
from the fund raised in						
India from August to De-						
cember - - - - -	1500	0	0	187	10	0
1808. Sundry Contributions - -	316	0	0	39	10	0
Messrs. Alexander & Co.						
from the fund raised in						
India, and Mr. Grant's						
Legacy - - - - -	7303	8	0	912	18	9
1809. Messrs. Alexander & Co.						
on account of the Bri-						
tish and Foreign Bible						
Society - - - - -	8000	0	0	1000	0	0
A contribution - - - - -	300	0	0	37	10	0
Total S. R.	29790	13	0	3723	17	7

15. At the close of the last Memoir, it was intimated that the expenses we had incurred in printing a part of certain versions, and providing materials for printing others, had in a great measure exhausted the balance which appeared to be in hand. Since that time we have to be thankful for supplies from various quarters; particularly, for a legacy of 10,000 Rupees left to the fund for translations by our late worthy friend *Mr. William Grant*, which is now expended, and of which we received between six and seven thousand Rupees, and since then for 1000*l.* out of a donation of 2000*l.* voted for translations by *The British and Foreign Bible Society*.

These unexpected and seasonable supplies, together with a few donations from individual friends in India, have enabled us to go on with the work to this day: and by a letter just arrived from *Hull*, we learn that *Mr. Fuller* in his tour thither, and into Scotland in the autumn of 1808, had collected for the translations upwards of *two thousand pounds* more. For all these interpositions we feel grateful; not only to our fellow-christians, for the confidence in us which their liberality implies, but to our God, whose providence in favour of the translation of his word may, we hope, be considered as a prelude to the success of the gospel.

16. The balance of 703*l.* 18*s.* 0½*d.* which remains in our hands, is already absorbed in the expense incurred by the ver-

sions of the Old and New Testaments now in the press; to say nothing of the founts of types we cast, and which, for reasons mentioned in the former Memoir, we do not carry to the account of the translations.

17. We are aware that numerous imperfections will unavoidably attend a *first* edition of any version; but without this a second and more correct one could not appear. When we consider the labour of selecting appropriate words, often of ascertaining grammatical rules, and in some instances of almost forming a system of orthography, we feel that the first attempt, notwithstanding its imperfections, has surmounted the greatest difficulty; and while it almost ensures a second speedily following, the labour attending the revision with an increased degree of knowledge is so gradual, easy, and pleasant, that compared with that of first wading through the stream, it scarcely deserves the name. This will particularly be the case when a method is adopted which we have in contemplation; namely, that of sending a copy of each version to every gentleman of our acquaintance, in any degree conversant with the language in which it is printed, and requesting his candid remarks upon it. From the aggregate of these remarks, we hope to avail ourselves for the perfecting of the work.

18. In our last we laid before you a sketch of the probable expense attending the completion of the translating and printing of the Old Testament in *one*, and of the New Testament in *nine* languages; namely, in Sungskrit, Mahratta, Orissa, Guzerattee, Kernata, Telinga, Seek or Punjabee, Burman, and Bengalee. As we must of course be able, after a lapse of two years, to form some clearer opinion, so as either to confirm or correct this sketch, we shall take a brief review of it. It was stated respecting these ten translations, that the sum of 3000 Rupees annually for the space of four years would suffice for the *translation* of them; and that about 46,000 Rupees more would complete the printing of them. On examining the Cash Accounts for the two last years, you will perceive that after the expense of the Chinese is deducted (which was not included in the ten) we have not possessed the means of applying 3,000 Rupees annually to these ten languages, but about 2000 only. For this sum of 4000 Rupees, three of these ten versions have been revised previously to their being actually printed off, and five more of them brought to the press. It is probable therefore that though the printing should require several years longer, yet the expense of revising and completing the other translations may be covered by little more than the remaining 8000 Rupees of the statement.—

Respecting the estimate for *printing*, the accuracy of it appears still more clear. The Sungskrit New Testament falls somewhat below the quantity of letter press given in the former estimate, as has the last volume of the Bengalee; and although the Orissa has exceeded the number of pages by more than 200, we have still been able to bring the expense within the bounds prescribed.

19. Relative to the other two versions, of which we gave an estimate, the *Persian* and the *Chinese*, the former is removed from under our care. Respecting the latter, we are able to speak with much greater precision than we could two years ago. From calculating how many pages of the original the blocks of the Chinese already cut have occupied, the probability is, that 700 of them will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for seven Rupees each. 700 multiplied by this number gives 4900 Rupees: so that it is quite probable that 5000 Rupees, or a little more than 600*l.* sterling will complete the engraving of the whole New Testament in this language. When this is done, any number can be thrown off at pleasure. We cannot certainly say how many copies one block will bear to have taken off. It is not impossible that the number may be 10,000. If however it be only half that number, at so moderate a price can Chinese paper be obtained in Calcutta, that considering the number of copies, the version will be cheaper, notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.

We are, dear brethren,

Affectionately your's,

William Carey,	John Chamberlain,	William Robinson,
Joshua Marshman,	Richard Mardon,	Felix Carey.
William Ward,	William Moore,	
Joshua Rowe,	James Chater,	

London Society for promoting Christianity among the Jews.

A Report of the Committee of this society appeared some months ago, the substance of which we shall lay before our readers. The lease of the late French Protestant church in Spitalfields, with a commodious house and premises adjoining, has been purchased, and converted into a chapel for the Jews. At this chapel Mr. Frey preaches a lecture to the Jews on Sunday and Wednesday evenings. An exhortation is also delivered on Friday evening. At first, from 200 to 500 Jews attended; and though this number has decreased, yet a spirit of inquiry has been excited among them, and their attention

is drawn to the subject of Christianity. This effect is increased by occasional lectures from eminent ministers both from among the clergy of the church and the dissenters.

At the Free-school opened by the society, from 300 to 400 children are regularly educated. This school was only intended as a means of inducing the Jews to send their own children in common with those of Christians, and this object has been gained. The Committee is now engaged in forming a plan for giving employment to such Jews as unite themselves with Christians.

The week before the chapel was opened, a Jewish rabbi, a native of Jerusalem, of respectable connexions, and acknowledged proficiency in Jewish literature, placed himself under the Society; declaring himself to have been long persuaded of the truth of Christianity. Convinced of the sincerity of his professions, the Committee have placed him under the care of a clergyman, with whom he has made considerable progress in the English, Latin, and Greek languages. He is already master of Talmudical and Cabalistical learning. Should this man continue to act consistently with his profession, he may prove of infinite use in promoting the designs of the society.

Under the care of the institution were placed no less than 36 Jewish children—24 boys and 12 girls. The case of two of the boys, who were orphans, and in a miserably destitute condition, when relieved by the society, is highly interesting.

The progress of the Society appears to have excited some uneasiness among the Jews; and several pamphlets have appeared, written by members of that body, the object of which is to counteract the efforts of the Society. These have been severally answered.

The Report concludes with calling on the public for support; and this call, we trust, will be listened to. We understand that in the few months which have passed since its publication, the progress of the institution has been more rapid than could have been anticipated; and that on the 13th instant, no fewer than thirty-one Jews, both children and adults, were publicly baptized, according to the rites of the Church of England. We cordially unite with the Committee in praying that the happy time may speedily arrive when Jew and Gentile, becoming one fold under one Shepherd, shall unite in one triumphant song of praise; Blessed be the Lord God, the light to lighten the Gentiles, and the glory of his people Israel! Amen.*

* We are happy to perceive that a subsidiary society for promoting the conversion of the Jews has been instituted at Edinburgh.

Extract of a Letter lately received by a Gentleman in Edinburgh, from one of the Directors of the London Society for promoting the conversion of the Jews to Christianity.

“ I HAVE the pleasure to inform you that the Almighty seems to continue to smile upon our endeavours. We have now twenty-four Jewish children in the charity school, some of whom are indeed snatched as brands from the burning ; others appear to have their minds peculiarly affected with divine truths. What Christian can be informed, without the most lively sensations, that the poor Jew boy, (mentioned in the Brief Report,) before he goes to bed, calls the children in the house together, and goes to prayer with them, in such a manner, that it would make a Christian blush ? What Christian can read the letters, (copies of which I send you,) from a Jewess, a child of thirteen years of age, to her mother and sister, both Jewesses, without being deeply affected on the behalf of God’s ancient people, and lamenting that so little has been done for their instruction in Christianity ; in which case, through the divine blessing, many might now have been Israelites indeed, in whom is no guile ; and others singing the praises of their God and Redeemer, in an upper and better world.”

The following are copies of the letters alluded to in the preceding extract.

Rebecca Cohen’s Letter to her Mother.

My very dear Mother,

I HAVE long wished to write to you ; with pleasure, therefore, I embrace the present opportunity : and, first, let me thank you for your kind and pretty present. I hope my beloved parent will not be displeased with me, if I recommend to her the Gospel of the Lord Jesus. I hope I can say I love the word of God, the house of God, and the ways of God ; and cannot rest until I hear that you love them too. Faith comes by hearing ; and God says in the Scripture, Seek and ye shall find. They that wait on the Lord shall renew their strength ; and several other passages encourage us to draw nigh unto God. Ah ! then let us hear and heed God’s sacred word, and pray over it, that we may be made wise unto salvation. How great was the love of God, to send his only Son to die for our sins, the just for the unjust ! And shall not we accept his gracious offers of mercy ? Shall we not receive him as our Saviour ? How often do I think of what Jesus said to Nicodemus, *Ye must be born again.* Yes, my dear mother, I feel the necessity of this, both for you and myself, before we can enter the kingdom of heaven ; and my daily prayer is, that we, and all we love, may know what

it is experimentally to feel this happy change, that old things with us may pass away, and all things become new. I am, with much affection, your dutiful child,

REBECCA COHEN.

Rebecca Cohen's Letter to her Sister.

My dear Sister,

I DOUBT you will not be a little surprised at receiving a letter from me. The reason of my writing to you is, to tell you what a sinner you are, which I fear you are ignorant of. I hope you will not think it an offence, for I mean very differently. I shall first recommend prayer to you; call upon God in all your distresses, and he will hear you. Remember, that unless you have a new heart, you cannot enter the kingdom of heaven; seek Jesus, and he will be found of you. Think what will be your feelings at the last day, if God should say, Depart from me, ye workers of iniquity, I know you not. But now, my dear sister, farewell, may the God of all mercies protect you, and bless you, and am your affectionate sister,

REBECCA COHEN.

Gravesend, Oct. 4th, 1809.

DOMESTIC.

At a Meeting, in Farmington, September 5th, 1810, of the Commissioners for Foreign Missions, appointed by the General Association of Massachusetts Proper, at their sessions in Bradford, June 27th, 1810; present His Excellency John Treadwell, Esq. Rev. Drs. Joseph Lyman, Samuel Spring, Rev. Samuel Worcester, Calvin Chapin.

The meeting was opened with prayer, by Dr. Lyman.

VOTED, That the doings of the General Association of Massachusetts Proper, relative to the appointment and duties of this Board, shall be entered on the minutes of the present sessions. Those doings are expressed in the following words, viz.

"Four young gentlemen, members of the Divinity College, were introduced, and presented the following paper.

"The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following statement and inquiries.

"They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions, on their minds have induced a serious, and they trust, a prayer-

ful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt: and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

“ They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern or western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of an European society; and what preparatory measures they ought to take, previous to actual engagement.

“ The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers.”

ADONIRAM JUDSON, jun.

SAMUEL NOTT, jun.

SAMUEL J. MILLS,

SAMUEL NEWELL.

“ After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale.”

“ The committee on the subject of Foreign Missions, made the following report, which was unanimously accepted.

“ The committee to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

“ The object of missions to the heathen, cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction ‘ go ye into all the world, and preach the gospel to every creature.’ The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of missions, but sa-

credly to cherish their present views, in relation to that object : and it is submitted whether the peculiar and abiding impressions, by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the propagation of the gospel, and calling for correspondent attention and exertions.

“ Therefore, voted, that there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands.

“ Voted, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this Association ; and afterwards annually, five of them by this body, and four of them by the General Association of Connecticut.—Provided, however, that, if the General Association of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

“ It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

“ Voted, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of providence in respect to their great and excellent design.”

“ Pursuant to the report of the Committee, the Association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen ; His Excellency John Treadwell, Esq. Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut, Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlett, Esq. Rev. Samuel Worcester, and Deacon Samuel H. Walley, of Massachusetts.

“ Voted, That the gentlemen of the commission, belonging to Newburyport, Salem, and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board.”

The Board then formed and adopted the following Constitution.

1. The Board shall be known by the name and style of the American Board of Commissioners for Foreign Missions.

2 The object of this Board is to devise, adopt, and prosecute, ways and means for propagating the gospel among those, who are destitute of the knowledge of Christianity.

3 This Board shall, at every annual meeting, elect, by ballot, a President, Vice-President, and a Prudential Committee of their own number ; also a Recording Secretary, and a Corresponding Secretary, a Treasurer, and an Auditor of the Treasury, either of their own number, or of other persons at their discretion.

4 The annual meetings of this Board shall be held alternately in Massachusetts and Connecticut, on the third Wednesday of every September, at ten o'clock, A. M. The place of every such meeting is to be fixed at the annual meeting next preceding. The President shall call a special meeting at the request of a majority of the Prudential Committee, or of any other three members of the Board. Five members of the Board shall constitute a quorum, a majority of whom shall be competent to the transaction of ordinary business.

5 The Prudential Committee, under the direction of the Board, shall have power to transact any business necessary to promote the object of the institution ; and shall, in writing, report their doings to each annual meeting.

6 The Auditor by himself, or with such others as may be joined with him, shall annually audit the Treasurer's accounts, and make report to the annual meeting of the Board.

7 It shall be the duty of the Commissioners to receive all donations of money, other property and evidences of property, and the same deliver to the Prudential Committee ; and the Committee shall deliver the same to the Treasurer, to be managed by him for the interest of the funds.

8 The Treasurer, in keeping his accounts, shall distinguish such monies as may be appropriated, by the donors, for immediate use, from such, the interest of which is alone applicable to use, and the principal is designed to form a permanent fund ; the surplus of the former, which may, at any time, be in his hands, he shall place at interest, on good security, for such limited period as the Prudential Committee shall direct ; and the principal of the latter he shall place and keep at interest, or vest in stock, as he shall be ordered by the Board, or by the said Committee.

9 The Prudential Committee shall keep an account of all monies and other property, or evidences of property, by them received, and of all payments by them made either to the Treasurer, or for other purposes ; and of all orders by them drawn on the Treasurer : And their accounts shall be annually audited and reported to the Board.

10 The Commissioners shall be entitled to be paid their

necessary expenses incurred in going to, attending upon, and returning from, meetings of the Board; and all officers of the Board shall be, in like manner, entitled to be paid their necessary expenses, as they shall, in each case, be liquidated and allowed by the Board; but no commissioner or officer shall be entitled to receive any compensation for his personal services.

11 The appointment of Missionaries, their destination, appropriations for their support, and their recal from service, when necessary, shall be under the exclusive direction of the Board.

12 A report of the transactions of this Board shall annually be made, in writing, to the respective Bodies, by which the Commissioners are appointed.

13 This Board will hold correspondence with Missionary and other Societies for the furtherance of the common object.

14 This constitution shall be subject to any additions or amendments which experience may prove necessary, by the Board at an annual meeting; provided the additions or amendments be proposed, in writing, to the Board at the preceding meeting.

JOHN TREADWELL,
JOSEPH LYMAN,
SAMUEL SPRING,
CALVIN CHAPIN,
SAMUEL WORCESTER.

The Board then proceeded to the choice of officers for the year ensuing, and the following were elected;

His Excellency John Treadwell, Esq. President.

Rev. Dr. Spring, Vice-President.

William Bartlett, Esq.

Rev. Dr. Spring,

Rev. Samuel Worcester,

} *Prudential*
} *Committee.*

Rev. Calvin Chapin, Recording Secretary.

Rev. Samuel Worcester, Correspond. Sec'y.

Deacon Samuel H. Walley, Treasurer.

Mr. Joshua Goodale, Auditor.

Extract from the Minutes of the proceedings of the Seventh General Synod of the Associate-Reformed Church, in North-America.

Mr. MATHEWS, from the committee on the subject of psalmody, presented the following report, viz.

The committee to whom was referred the petition of sundry members of the congregation, whereof the Rev. GEORGE MAIRS is minister, and the request of the Synod of New-York, relative to an improved version of scriptural psalmody, submit the following report, viz.

It is now upwards of one hundred and fifty years since the present version of the psalms of DAVID was introduced into the church of Scotland. During that period great changes have passed upon all the languages of Europe, so that works not written with the most scrupulous regard to purity of diction and the essential character of a language, have become, in some degree, antiquated. This has happened to our present version of psalms, in common with almost every other human production of the same age. It cannot be disputed, that the difference between the actual state of the English language, and the phraseology of that venerable book, is marked and striking. The wonder is, that, all things considered, it has stood its ground so long. The preceding version, viz. that of STRENGTHOLD and HOPKINS, grew obsolete in a much shorter time, and rendered it necessary to meet the varied state of language by the substitution of the present, which is known as ROUSE's version.

Your committee, instead of being surprised at the overture which has been referred to them, are rather surprised that, viewing the state of our mother tongue and of religious feeling in those parts of our country where the native population is filling our churches, such an overture has been delayed so long. The fact of its originating among the people themselves, and in a congregation where there is a great preponderance of members, habituated from their infancy to our present version, is proof that the most serious inconvenience is beginning to be felt, and requires the efficient interference of this Synod.

Your committee are aware of all that respect which is due to habits long established, and tenderly cherished by multitudes who love the truth as it is in Jesus—of the difficulty of touching, without bad effect, any thing which has been lawfully incorporated in the system of divine worship, especially the matter of public praise—and of that rage for innovation which has not undeservedly subjected every alteration to suspicion and dislike. But your committee should forget their duty, and contribute to deceive the churches into a dangerous security, were they to conceal the very critical condition of a large section of our body, arising from the unpopularity of our present version of the psalms. By interrogating the delegates from that quarter, the Synod may obtain the most satisfactory evidence, that from the city of Washington northward, with scarcely any exception, our present version is the chief obstacle to our prosperity. Our doctrine, government, worship, and discipline, are all acceptable, except in the article of our social praise, which languishes and is ready to die. Not that there is anxiety for that licentious-

ness of change which is more calculated to gratify human fastidiousness, than to build up the church in holiness and comfort. The matter of praise adapted to the state of our language in a version of the proper portion of God's holy word, as close to the original as the laws of good versification permit, will remove every obstacle. But it appears evident that with the present version there is no possibility of getting on much longer. A crisis is rapidly approaching which will force the question upon the General Synod in a much less manageable shape than it has now assumed. There is every reason to fear that in five or six years our whole northern churches, without an improved psalmody, will be shaken to their centre. Resistance to that tide of public opinion and taste which has already set in with prodigious force, and is swelling and growing more impetuous every hour, is altogether vain. The alternative is as obvious as it is alarming. Either the rising generation will take the reform into their own hands, and then there will be no computing the disasters of such a precedent; or our churches will be swept entirely away. It is for the wisdom of the General Synod to anticipate the evil; and seize the direction of the current, while they are able to direct it. There is not a moment to lose. The speedy preparation of an improved version of scriptural psalmody will, in all probability, avert the impending mischiefs, and render our churches more compact and flourishing than ever.

Your committee are sensible that this measure is not only unnecessary, but would be extremely hurtful in other parts of our church. They have no wish to interfere in the slightest degree with the happy tranquillity which reigns among them on this subject. The same brotherly affection, and disposition to bear each others burdens, will, as they suppose, prompt these churches cheerfully to acquiesce in a measure, which, while it disturbs not their own peace, is essential not merely to the peace, but to the existence of our northern churches. It should be explicitly understood and provided, that the new version be not introduced into any congregation whose circumstances do not demand it. With this explanation your committee offer the following resolution.

Resolved, That _____ be and hereby are appointed a committee, to procure an improved version of scriptural psalmody; and to have the same in readiness for such order as the General Synod shall see meet to take at the next stated meeting.

All which is respectfully submitted.

JAMES M. MATHEWS, *Chairman of Com.*
Philadelphia, 4th June, 1810.

OBITUARY.

DEATH OF Dr. WILLIAM M. TENNENT.

The following extract is from Dr. Green's Address.

“**L**ET me die the death of the righteous, and let my last end be like his.” Such, we have every reason to believe, was the death of that dear man of God, whose mortal part we have just committed to its kindred dust. Having known him fully, you know that he lived the life of the righteous; and many of you know, by personal observation, that he approached death in a manner most exemplary and desirable. I am not going to say much about him—I am forbidden to do it, not only by the want of time, but by his own injunction. A few weeks since, when I was with him, he desired every other person to retire from his chamber; when, calling me to his bed-side, he said—and it was with a manner which it was impossible to see, and not believe that he spoke from the bottom of his heart—he said, “I have to request that, at my funeral, but little may be said of me. Let the occasion be made use of to do good to others, but let as little as possible be said of me.” Never was I so struck, as at that moment, with the charms of deep and unfeigned humility. I asked him if he was not willing that the circumstances of his sickness and death should be mentioned, with a view to improve them? He said, “he must leave that, in some measure, to the discretion of his brethren.” But he still subjoined—“it will not be necessary to say much of me.” Much, therefore, I will not, and, indeed, I need not say. A volume of eulogy, or a monument of marble, would do him less real honour than the temper which made him unwilling to be applauded.

He was descended of a family by whom the American Church has been much benefitted. The name of Tennent is justly venerable and precious, to the lovers of evangelical truth, and a faithful gospel ministry. A man of this name and family has not been wanting in the sacred office, in our connexion, for about a century past, till now. Dr. Tennent died in the sixty-eighth year of his age. He was early pious. He received his education at the college of New-Jersey. His attainments in literature were respectable; and a few years since he was honoured with the degree of Doctor of Divinity. He began to preach in his twenty-third year. He was first settled at Greenfield, in the state of Connecticut. Thence he was called to this Church, about twenty-seven years ago. Here he has laboured with fidelity, and not without effect. He has never dishonoured his Christian or ministerial character, by negligence, or by misdeed. He has incessantly inculcated the great truths of the Gospel, and he has adorned them by a life exemplary in all the relations which he sustained.

He had been declining in health for more than three years, and last spring he began to die. So he then thought and said ; and the event has proved that he judged rightly. Since that period, his declension to the grave has been regular ; and certainly it has been one more instructive, comfortable, and edifying, than has ever before been witnessed by me. He had no fear of death. He had, indeed, a strong desire "to depart, and to be with Christ." (*Phil. i. 23.*) Yet, he was not in haste to be gone. He was willing to wait his appointed time. He sustained his long illness with a patience and cheerfulness that were truly surprising. He sought to employ every moment, and every opportunity that offered, to speak or do something that might promote the spiritual welfare of those around him. Many opportunities did offer, and much good has he done. The enviable state of his mind was mentioned by his friends ; and numbers, not only of his own charge, but of his remote acquaintance, visited him in his sickness ; and very favourable, and apparently deep impressions, have, in several instances, been made by his addresses to them. Perhaps he has preached more powerfully, and more effectually, since he has been dying, than in his most vigorous days. Those, indeed, must have stubborn hearts, who have not been softened by what they have seen and heard in the apartment where he expired. While he was tottering on the brink of the grave, he was several times brought into this house, and I think you can never forget how he looked, and how he spoke—May you remember, and improve, to your eternal benefit, these last and affecting labours of his love.

He told me that he had none of those rapturous views of future glory which some have known. What he thought *little*, perhaps others would have thought *much* ; for during the interview at which he said this, he seemed to talk like one who was looking right into heaven. But be this as it might, he certainly had an even, unshaken, animating hope, which was most uncommon. Though he had formerly been afraid of death—though he was constitutionally subject to fluctuating feelings—and though his disease was calculated to exhaust the animal spirits, yet, for eight months past, I believe he did not pass one gloomy hour, nor suffer depression from ~~one~~ serious fear. What could *so* sustain him, but the grace and power of God ? "Let me die the death of the righteous, and let my last end be like his." In reading a pious commentator* on these words, I found a description of the last scenes of our brother's life, as exact as if it had been drawn for him—"That calmness, (says the writer,) with which a true believer expects and submits to the stroke of death ; that hope full of immortality which supports him at the solemn season ; and that prospect of eternal felicity in another world, in which he rejoices, and which he recommends to others, render his latter end desirable."—Desirable, indeed ! Every other object of desire on earth is worthless and contemptible in the comparison.

* Scott on the passage.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS, AND NEW EDITIONS.

By S. Whiting & Co.

The Christian's Great Interest, in two parts. I. The trial of a saving interest in Christ. II. The way how to attain it. By the Rev. Wm. Guthrie, late minister of the Gospel at Fenwick. To which is added, *Memoirs of the Author*; a Preface by the Rev. Mr. Robert Traill; and other recommendatory introductions.—N. B. In this edition, the reader will find the *Scotticism* belonging to all former editions, erased, and English words substituted: and also a note, explaining the meaning with which our author calls faith the condition of the new covenant.

Scott's Family Bible, Vol. I. To be completed in 6 Vols. Royal 8vo.

Macknight's Epistles, complete, 6 Vols. \$18.

Faber on the Prophecies, 2 vols. \$3.

Cicero Delphini, 8vo. \$3.

Letters and Conversational Remarks, by the late Rev. John Newton, during the last eighteen years of his life, selected from his private correspondence and conversations with the Rev. John Campbell, of Edinburgh, and lately published by him.

By Ezra Sargeant.

The Resources of the British Empire, together with a view of the probable result of the present contest between Great-Britain and France. By John Bristed. 1 vol. 8vo. \$2 50.

Beauties of Dr. Robertson, containing the most prominent works of that illustrious historian, being the lives and characters of the principal personages, together with the most memorable events delineated by him in his histories of Scotland, of Charles V. and of America. To which is prefixed, An account of the Life and Writings of the author.

The Holy Bible, containing the Old and New Testaments. The text taken from the most correct copies of the present authorized version; with the marginal readings, a collection of parallel texts, and copious summaries to each chapter; with a commentary and critical notes; designed as a help to the better understanding the Sacred Scriptures. By Adam Clark, L.L.D. No. 1. of Vol. I.

Websters & Skinner, Albany.

The Excellency of the Scriptures, a Sermon, delivered before the Albany Bible Society, at their annual meeting, in the North Dutch Church, Feb. 12, 1811. By Samuel Blatchford, D. D. Pastor of the Presbyterian Church, Lansingburgh.

By E. Little & Co. Newburyport.

Memoirs of the late Rev. Eleazer Wheelock, D. D. Founder and President

of Dartmouth College, and Moore's Indian Charity School; with a Summary History of the College and School. To which is added, Extracts from his epistolary correspondence. By David Mc Clure, D. D. S. H. S. Pastor of a Church in East Windsor, Conn. With additions. By Elijah Parish, D. D. Pastor of a Church in Byfield, Mass.

A Funeral Discourse, delivered at the interment of the late Rev. Nathaniel Hayes, in the North congregational Church of Newburyport, Dec. 14, 1810. By Samuel Spring, D. D.

WORKS PROPOSED, AND IN PRESS.

The Publishers of Macknight on the Apostolical Epistles expressed their determination, should that work meet with a favourable reception, to proceed immediately with the publication of Campbell on the Four Gospels. The large and important work of Macknight is now completed. Encouraged, therefore, by the liberal subscription, and great approbation which has universally been expressed of its typographical execution, the editors are now fulfilling their engagement to publish Campbell on the Gospels. S. Whiting & Co. publishers of this work for the state of New-York, &c.

CHRISTIAN OBSERVER.—In consequence of the advanced period of the year, when proposals for the republication of the Christian Observer were issued, the publishers will commence the work with the first Number of the present year, which will be put to press, as soon as received.

S. Whiting & Co.

Have in the press, and propose to publish by the first of May, in 1 neat vol. 8vo. A contrast between Calvinism, and Hopkinsianism. By Ezra Stiles Ely, A. M. Stated preacher to the Hospital and Almshouse, in the city of New-York.

E. Sargeant,

Proposes shortly to commence the republication of the Edinburgh Annual Register.

John Elliot, Jun.

Has in press, A sequel to the Sketch of the Denominations of the Christian world; being testimonies in behalf of Christian candour and unanimity, by divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is added, An Essay on the right of private judgment in matters of religion. By John Evans, A. M. Master of a Seminary for a limited number of pupils, Bullin's Row, Idington.

T. B. Wait & Co. Boston,

Propose to publish by subscription, Bigland's View of the World, in 5 vols. 8vo. Price to subscribers, \$2 25 per vol.

A. Lyman & Co. Portland,

Expect soon to publish Robinson's Scripture Characters, in 3 vols. 8vo.

John West & Co. Boston,

Have in press, Messiah, by Klopstock, 2 vols. 8vo.